

A
SHORT
TREATISE OF
THE SACRA-
MENT OF PE-
nance.

With the manner of exami-
nation of Conscience
for a generall Con-
fession.

*Whereunto is added another
treatise of Confession, for
such spirituall or deuout
persons, as frequent
that Sacrament.*

Set forth in Italian, by the Reue-
rend Father VINCENT
BRVNO of the So-
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Th 8 p. 69.



A TREATISE OF PENANCE.

CHAP. I. *What the Sacrament of Penance is : and of the necessity of the same.*

1 **F**OR the comfort of such as are truly penitent, to the end they may haue some knowledge of this so holsoome a Sacrament, and a brieve instruction, how they ought to prepare themselves, for the obtaining of that grace, which therein our Lord doth vse to bestow, together with the remission of their sinnes : I will intreat first in general of this Sacrament, what it is, and how necessary and conuenient for our saluation : and afterward, what parts it hath, briefly discoursing of euery one in particular.

2 Penance therefore is a Sacrament instituted by Christ our Saviour, in the which by the ministry of

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the Priest, all actuall sins are remitted, & al bands are dissolued which concerneth sin, wherwith mans conscience was in what manner soeuer intangled: the euerlasting punishment also of hell, is pardoned, and part of that temporall punishment which is due to sin, & somtimes all the same wholly, according to the disposition of the penitent.

3 Certaine it is, that if man, after hee was created by God in the state of innocency, had conserued himseife without the spot of sinne, he should haue had no necessity of Sacraments. But whereas by the transgression of Gods commandement, he, together with all his posterity, made that miserable shipwracke: he was by his most mercifull Creator succoured in the Euangelicall lawe, by the Sacrament of Baptisme, as by a first Table or band, vherewith the wretched
man,

man, hauing broken the ship of innocencie, might saue his life, and recouer the grace he lost. But because so many are the temptations and daungers of this tempestuous world, and so great our frailty, that oftentimes it hapneth, that loosing by new sinnes this first Table of the grace of Baptisme, we returne miserably to our owne drowning: our most benigne Redeemer, vnwilling to leaue vs without remedy, hath provided for vs this Sacrament of *Penance* as a second table, whereby we may be saued, & deliuered from the daunger of euerlasting death.

4 Whereby wee may gather how great the necessity of this Sacramēt is. Whereas (according to the determination of the Councel of *Trent*) it is no lesse necessary for the saluation of such as haue sinned mortally after Baptisme, thē is the Sacrament of Baptisme, for such as haue not

yet bin regenerate. Wherefore as of those which are not regenerate of Water & the holy Ghost, it is written, that they shall not enter into the kingdome of heauen: so after the losse of the innocency of Baptisme. If a man haue not recourse, & betaketh not himselfe to this table of *Penance*, without all doubt, vaine is the hope of his saluation.

5 This Sacrament was also a most conuenient remedy, and very proportionate for our infirmity, inuented by that heauenly Phisitiō, who had very well felt the pulse of our weake and feeble nature. Wherefore with his infinite wisdom, he prouided conuenient remedies, opposite vnto our euil disposition: ordaining, that as the first man, after he had sinned, did hide himselfe, & excuse his sinne before God: so if a man would returne into grace, he should manifest & accuse himselfe before

before men. And, as a sinner transgressing the precepts of God, doth proudly exalt and oppose himselfe against God: so if he would obtaine pardon, he should humble and prostrate himselfe at the seete of another man: Also, that as a man with his sin, doth injury and dishonour vnto God: so, if he would be forgiven by God, he should discover his soares, and dishonour himselfe before men. And finally, that looke what thinges hee had disordinatly loued, & wherein he had taken delight: returning vnto Penance, he should detest the same, & conceaue against them a deadly hatred.

6 On the other side, although the rootes of Penance doe seeme at the first sight to be hard and bitter: yet notwithstanding, for the great profit a mā receaueth therby, the fruits thereof are most sweete and pleasant. For Penance doth make vs to

returne into the grace of God, and vniteth vs with him in most staight friendship. Which reconciliation in such as deuoutly receaue this Sacrament, is wont to cause a singular great peace and tranquillity of conscience, together with an exceeding great sweetnesse of spirit.

7 Wherefore this diuine remedy being so profitable vnto our soules, euery Christian (if he loue his owne saluation) ought to shun the being long time enwrapped in his sinnes: but so soone as he perceaueth that he hath incurred any mortall filth, to runne without any delay to wash himself in this fountaine of the mercy of God: and this, not only once a yeare (contenting himselfe only not to doe against the precept of the church) but more oftē: for the great & many profits the soule receaueth thereby, and for the great dangers wherein she remaines when she suffereth

reth her selfe to growe old, with the burthen of sin still lying vpon her.

8 Foure euils and damages there are, which mortall sinne doth cause vnto the soule, when it is harboured therein.

9 First, at what time soeuer a man is in mortall sin, when afterward he falleth againe into the same, although it be with the very same circumstances, yet is not this secōd sin of equall fault with the former, but much more grieuous: & consequē-ly, the third greater then the secōd: and so in order infinitely increaseth the fault and punishment of euery sin. And the reason hereof is, because how much more time GOD granteth vnto the sinner for his cō-uerſion & returning vnto his grace, so much the more increaseth his ingratitude, whilst hee vseth ill that time, & rather offendeth him with new sins euery day more & more.

10 The second euill is, because whenas a man remaineth in one sin, the way is made the more easie for the fall into another. For as *S. Gregory* saith, Such is the burthen of sinne, that if presently it be not amended, with the waight thereof it draweth a man to commit another sinne: and this other to a third: and so consequently there is made of many sinnes, as it were a chaine of many linkes, whereof one draweth the other: and who pulleth one, pulleth all. For euen so a man, if falling into one sinne hee doth not quickly arise, by little and little he falleth into many others.

11 The third euil is, that he which is in mortall sin, looseth al the good workes which he doth, because they auaille not to obtaine any merit of euerlasting life. And although hee should afterward returne into Gods grace: notwithstanding, they are all
lost.

lost. Wherefore, without repentance of his sin he reapeth no fruit, neither of Almes, nor of Prayers, nor of Fasting, nor of Indulgences, nor of Martirdome it selfe, & sheading of bloud for Christ, if he be not penitent for his sinne: but onely such things are auailable for the obtaining of temporall benefits, and as a disposition vnto repentance.

12 The last euil that sin causeth vnto the soule, is, that alwaies the gate of Gods mercy and pardon is more shut against it. For vnto the sinner, there remaineth no other good or refuge, but only faith and hope of the mercy of god. But by how much the more hee lingereth in sin, by so much he is further off from mercy, & approacheth vnto Gods iustice: alwayes prouoking more his anger for to take reuenge of his sinnes.

13 Finally, as we see it hapneth in exteriour things, that how much
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the more a spot in a garmēt is suffered to cōtinue, so much the harder it is afterward to take it away: & by how much the more seldome a man combeth & trimmeth his haire, by so much the more they are knotted together & filled with filth. So also a soule by howe much the more it deferreth her purgatiō by Confession, with so much the more difficulty afterward it is cleansed & purged: & so much the more also it is entāgled with the multitude of sins, and casteth it selfe into so great anxietie, that with great difficultie, by neuer so skilful a Cōfessor, it may be freed thereof: and besides it ingendreth & nourisheth in it selfe the worme of conscience, which although it should neuer feelee in this llfe: yet shal it in the houre of death be more fiercely tormēted thereby: & much more afterward in the other world, where this worme shall neuer die, &
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the fire wherewith it shall be burned shall neuer be extinguished.

CHAP. 2. *Of the parts of Penance.*

T Here be three parts of the Sacrament of *Penance*, Cōtrition, Confession, & Satisfaction. For as man in three manners sinneth and offendeth God, that is, with hart, wordes, & deeds: so is it meete that he submit him selfe vnto the keyes of the Church, in those verie things wherewith he offended: & that hee force him self to pacifie gods wrath: first, with Contrition of hart: secondly, with Confession of mouth: thirdly, with Satisfaction of works.

CHAP. 3. *Of the first part of Penance which is Contrition.*

1. **C**ONtrition is a sorrowe of the soule, & a detestation of sin committed, because it is an offence of God, whome we loue aboue all things,

things, with a firme purpose of changing of life, and not offending any more hereafter.

2 Whence we doe gather that it is not sufficient for a man, that he may obtaine grace : only for to leaue sin, or to make a purpose of a new life: But it is necessary, that hee haue both the one and the other : that is, that hee be sorry and haue a detestation of his life past : and withall make a firme resolution of sinning no more. And this sorrow, it is not necessary that it be sensible (although this is also very good and profitable, when it may bee had) but that it bee in the will : which taketh displeasure and detestation against the sin committed, & resolueth to commit it no more.

3 This sorrowe also ought to be the greatest of all other sorrowes : because euen as God, for that he is the chiefe good, ought to be chiefly loued,

loued, and his loue must be preferred before all other thinges: so also sin, by which a man offendeth God is the chiefe euil: Wherefore it ought chiefly and aboue all thinges to be hated in such sort, that for no manner of thing in al the world: no, nor for to saue our owne life, it is lawful any manner of way for to sinne: whereas our Lord saith: *Who loueth his Father or Mother more than mee, is not worthy of me: and who seeketh to saue his life, shal lose it.* Wherefore a man ought to wish, rather to haue suffered what thing soeuer than once to haue offended God, or euer more to offend him.

4 Finally, it is necessary that the Penitent carry an hatred toward al his sins committed, & be sorry for the same. For if he were penitent and sorrowfull for some only, and not for others: this were not true Penance, but counterfeite & feined,

accor-

according to the saying of S. *Iames*,
Whosoever shall keepe the whole Lawe
but offendeth in one is made guilty of al.

5 Furthermore, it is not sufficient,
to the end that it may be true Con-
trition, that a man doe sorrowe and
repent for that which is past: but he
ought to make a firme and stedfast
purpose of a perfect amendment of
life: as we reade oft times in the Gos-
pell, that when our Lord had resto-
red health, or done any benefit vn-
to any person, hee said, *Go and sinne*
no more.

6. To this Contrition also (if it be
a true sorrow, ioyned with a purpose
of amendment) appertaineth a reso-
lution of making Satisfaction vnto
al such as we haue in whatsoeuer
manner offended, whether it be in
life, or in goods, or in honour: be-
cause as S. *Augustine* saith: Sinne is
not remitted, vnlesse that which
was taken away be restored: & also
of

of remitting liberally & pardoning
 iniuries, which one hath receiued of
 another: our Sauour hauing saide:
*If you forgive men their offences, your
 heavenly father wil forgive you also your
 offences: but if you will not forgive men,
 neither will your Father forgive you
 your offences.*

7 To conclude, for the perfection
 of this vertue, it is necessary that a
 man haue purpose to confesse al his
 sins, at the least, those which bee
 mortall, and to do the penance in-
 ioynd him by the Priest.

CHAP. 4. *Of the second part of Pe-
 nance, which is Confession.*

THe second part of Penance is
 Confession: for although Con-
 trition of it selfe (if it be true Con-
 trition) hath force to take away sin:
 & yet because that the Penitēt can
 not be truely contrite, if withall hee
 haue not a purpose of Confession:
 and

and also because that many times it happeneth, that a man, although he be sorry, yet wanteth that perfect sorrowe which of it selfe is sufficient without Confession, for the obtaining of remission of sins, & the recouering of Gods grace: therefore it is necessary, if he may, that hee goe to Confession in due manner vnto the Priest: to the end, that by vertue of the keyes of the church he may obtaine remission of his sins.

CHAP. 5. *Of the Conditions of Confession.*

FOure are the principall Conditions of Confession, that it may be auailable, for it must be entire, diligent, faithfull, and obedient.

1 First it ought to be entire, because it is necessary, to manifest vnto the Priest all the mortall sinnes which a man hath committed, and whereof hee coulde haue remembrance: expressing euery one in particular,

ticular, in kind & number, as afterward shal be declared: procuring to tel the in such forme, that the cōfessor may vnderstād the grieuousnes of euery one, & discerne whether it be Mortal or Venial. Besides, cōcerning venial sins, although they take not away Gods grace, but may be left vntold without sin: notwithstanding it is very wel and profitable to confesse them also, as the custome of good & spiritual mē doth teach vs.

2. The second condition is, that our Confession be diligent, that is, that before one goeth to Confession, he prepare him selfe with diligent examinatio of his cōscience, which diligence euery one is bound to vse, more or lesse, according to the time wher of he is to make Cōfession, & according to his owne estate & professiō.

3 The third condition of Confession is, that it be faithful, that is, true and sincere: not only not sparing,

to tell anie sinne which a man hath committed: but also, not accusing him selfe of those, which he hath not committed, but telling the doubtful thinges as doubtfull: & the certaine, as certaine. It must also be faithfull, that is plaine and simple, not artificially composed, confessing sincerely all sinnes without excuse, or couering or diminishing any thing at all: remembring that which is written, *that our Lord giueth his grace vnto the humble.*

4. The fourth & last Condition is, that it be obedient, that is, that the Penitent haue purpose of dooing whatsoeuer shal be imposed him by his Confessor, of accepting the remedies for his sinnes which shall be prescribed: and auoyding all occasions of the same which he shall forbid him: likewise of making restitution, if he haue any thing that belongeth vnto others: or of making Satisfaction.

tisfaction vnto all such as he oweth the same vnto, for whatsoeuer respect: and finally, of accepting the Penāce giuen him by his Confessor

CHAP. 6. *Of the matter of Confession, that is, of those things which the Penitent is bound to confesse: and first, of the kindes of sinnes.*

THe Penitent ought to confesse in particular all the kindes of mortall sins, and that he may knowe which is a mortall sin, and which is not: Hee must vnderstand, that all those sinnes, which are against any particular precept of God, or of the Church, are cōmonly mortall. Also, whatsoeuer is against the loue and honour of God, in any matter of importāce, or which turneth to anie grieuous harme of our neighbour, is a mortall sin, and he is bound to confesse it: obseruing in euery one of these kindes of sinnes, that he ought

ought for to confesse, not only that which he hath committed, by outward action, but also by thought and by words.

Cōcerning the sins of thought, in three cases a man may sin mortally, and is bound to confesse the same.

First, when thinking of any matter of mortall sin he giueth consent with determination of putting it in execution, if there were any occasion, although afterward he do it not.

Secondly, when a man doth not intend to execute the same, but only willingly lingereth in that euill thought, consenting expressly to the delight thereof.

Thirdly, when although he determined it not, nor haue expresse will to delight therein: notwithstanding, an euill thought representing it selfe vnto him, & he knowing it for such, he doth not driue it away, but lingereth some while in the
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the same, and taketh delight therein, which sin is properly called, *Delectatio morosa*, that is, lingering delight : For although there bee not expresse consent, yet is there vertual consent. For, who seeth & knoweth that he hath fire vpon his garmēt, and will not quench it, it is a token that he desireth to be burnt therby.

CHAP. 7. *Of the number of finnes.*

BESIDES the kindes of sins, a man must also confesse the number: that is, how oft he hath committed any particuler kinde of sinne: and when he doth not remember distinctly the number, he ought to tel a little more or lesse, as he can remember: if he can not doe this, yet let him tell how long time hee perseuered in that sin: and whether he was accustomed to commit the same so oft as he had any occasion, without resistance: & whether such
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occasiō happened almost euery day, or sometimes in the weeke: specifying as much as he may, the times that it happened vnto him.

CHAP. 8. *Of the circumstances of sin.*

I Besides the kindes and numbers of finnes, it is necessary also to confesse the circumstances: which in generall may be reduced vnto foure principall heads.

2 The first is, when the circumstance maketh, that that sin which of it selfe were veniall, doth become mortall: as if one in jest should take a thing of an others, for to make him blasphemous: or should steale a penny, with a will to take much more if he could: which wil doth make, that that acte which otherwise wou'de haue bin venial, becōmeth mortal.

3 Secondly, when the circumstance changeth the kind or nature of the sin, causing that acte, which was first

first a sin of one kinde to become a sin of an other kind, or of two kinds together. As a carnall sin committed with a married person, is adultery: with a religious or vowed, is sacriledge: with one of the same kindred, is incest: as also for to steale in the Church, is sacriledge.

4 Thirdly, when the circumstance doth multiply the sin, causing that one act is many sins together. As if one should eat flesh on a Friday in Lent, or if committing one sinne in outward action, he should withall commit another mortal sin with his mind and thought.

5 Fourthly, when the circumstance is necessarily to be expressed, in respect of some satisfaction which the Penitent is to make, as, when the sin may happen to bee joyned vvith scandall, or notable harme or injury of our neighbour, to whom therefore wee may bee bound either to make

satisfaction, or recompence.

6 But to the ende that euery one may know more in particuler these circumstances which he is bounde for to confesse: he must obserue & expresse in his confession particularly these seauen circumstances.

7 The first is, of the person which doth sinne, or with whome the sin is committed: whether the same be free, or single, or a virgin, or married, or religious, or vowed, or in holy orders, or joyned in consanguinity, or affinity.

8 The second circumstance is, of the act it self, which is done contrary vnto the law of God, or against our neighbor: of what quantity the same is, whether great or small: whether it were much that was stolne, or little: whether the person offended, were of great importance or no.

9 The third circumstance is, of the place: which in three cases is to
be

be confessed : that is, when a man hath robbed , or shedde bloud , or committed any compleat carnall act (although lawfull) in Church , or in any sacred place.

10 The fourth circumstance is, of the meanes which were vsed for the performing of the sin : whether it were done with prouoking & intinsing others to be joyned in the same , or to concurre thereunto (whē they were not so disposed of themselves) or whether sacred things, or any other prohibited meanes were vsed in the same.

11 The fifth is, of the end which a man pretended in sinning, as when he stealeth weapons, to the end that he may kill, or killeth, that he may steale, or commit adultery, and likewise when he doth, or speaketh any thing for to induce others to sin, or for any euill ende, or intention.

12 The sixt circumstance is, of the manner in which he sinned: if secretly, or publickly: with scandal of others: as with force and violence: as to rob with assaulting: and other like manners which may happen.

13 The seauenth and last circumstance is, of the time: as if it vvere forbidden vnder paine of excommunication, that at such time none should commit such a sin: In this case a man were bound not only to confesse the sin: but also the time of committing thereof.

14 Finally, although for to sinne vpon the *Holy-day*, is not a circumstance necessary to bee confessed: yet notwithstanding, when vpon some notable day, as were *Goodfriday*, or *Easter day*, or at such time as a man doth receaue of God some speciall benefit, a man should commit any enormous sinne: it seemeth more secure in such a case, that this
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circumstance of the time (which so much aggrauateth the same) be vttered in Confession.

CHAP. 9. *Of certaine cases wherein the Confession is voide, and to be re-iterated.*

1 **T** He first is, want of examination: when the Penitent knowing that he hath many sins, & hauing bin long time from Confession, hath not first examined his conscience, nor vsed any diligence to remember all his sinnes. In this case, if the Confessor doe not supply the default of the Penitent: the Confession is voide. For it must needes bee, that hee leaue vntolde some sin or other, which he cannot remember: which were as much, as if hee left it of purpose.

2 Secondly, when the Penitent doth tell an vntruth in confession, on any matter of mortal sin.

B 3 3 Thirdly,

3 Thirdly, whē the penitent omit-
teth of purpose to confes some mor-
tall sin, or such as he deemed mor-
tal: For if he did not esteeme it mor-
tal, but after vnderstood that it was
mortal, it were sufficient to confesse
that sin alone, without repeating
the whole confession.

4 Fourthly, whē the penitent hath
not firme purpose and determinati-
on to leaue some mortall sin, or the
occasion of that sin in the which he
findeth himselfe.

5 Fifthly, when the Penitent vvas
fallen into some excommunication
and knowing it, did not first pro-
cure absolution from the same.

6 Sixtly, when the Confessor is an
ignorant person, and the penitent,
not sufficiently learned, that he can
perfectly confesse, and yet notwith-
standing he knoweth the insuffici-
encie of his Confessor, maliciously
he chooseth to confesse to him Be-
cause

cause in this case, it is likely that there happen many errors, vvhich haue neede of greater cure.

7 Seauenthly, when the Confessor could not giue Absolution: either because he had not iurisdiction: or because he was netoriously excommunicate, and not tollerated by the Church, and the Penitent knevve thereof.

8 In all these cases aforesaid, the Penitent is not only bound to make his confesion a newe: but for the iniury which he hath done vnto the Sacrament, by confessing euilly: he hath committed sacriledge, and it is a most grieuous sinne.

¶ HERE FOLLOWETH
the *Examine* vpon the ten Com-
mandements: in the which are also
comprehended all other matters,
wherein a man may sinne mortally.

CHAP. IO. Of the first Commandement: that is, of honouring God above all things.

CONCERNING *Faith*: if hee haue beleeued whatsoeuer the holy Romane Church beleeueth: or rather hath had some contrary opinion: or with words, and exterior signs, hath made any shewe of any infidelity or heresie.

If he haue bin ouer curious in desiring to search the matters of *Faith*: and if he haue doubted of any article of the same.

If he haue kept bookes, either of Heretickes, or for any other respect forbidden by the Church.

If knowing any man to be infected with heresie, and incorrigible by other meanes, he haue not detected him to whome he ought.

If he haue learned the prayers, & other necessary things, which euery
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Christian is bound for to know : as are the commandements of God : & the principall misteries of the faith.

If he haue giuen credit vnto, or vsed any sorts of superstition, enchantments, deuinings, either by himselfe, or by meanes of other.

If he haue procured by the vway of lots, for to finde out any theft, or to know any secret thing.

If he haue carried about him superstitious writings, for the hauing his health, or for other end, or hath induced others to doe the like.

If hee haue giuen creditte vnto Dreames, or Southsayings, taking them as a rule of his actions.

If for too much presumption of the mercy of God, hee hath committed any sin, or hath perseuered in euil, & deferred his amendment.

If in aduersities he hath had more confidence in creatures, and in worldly helps, then in God.

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If

If for too much distrust of the mercy of God, he hath dispaired of amendment of life, or of the remission of his sinnes.

If hee haue murmured against God, as though he were not just, or blaming his prouidence:

If for feare or other humane respect, he hath had minde to offend God, or not to doe that which hee was bound for his seruice.

If he haue cursed or blasphemed God, or his Saints, & other Creatures: expressing all the manners & sorts of those blasphemies which he hath spoken.

If he haue exposed himself to any danger of mortall sin, or taken delight of any sin which he hath done in time before past.

If hee haue persecuted or iniured with wordes any deuout persons: detracting vnto their good workes, and being cause that they leaue
thems

them : and in particular, if he haue dissuaded or hindered any from entering into religion.

CHAP. II. *Of the second Commandment, of taking the name of God in vaine.*

IF he haue sworne that vvhich was false, knowing it to be a lie, or doubting of the same, although it were in iest, or of a matter of small importance.

If hee haue sworne to promise any lawful thing, which afterward he hath not obserued, or had not intention to performe it, at that time in which he did sweare,

If hee haue beene cause that any did sweare false, or not obserue the lawfull oath which he made.

If he haue sworne in manner of cursing: as men are woont to say, if I doe not such a thing, let such or such euill happen vnto me.

IF

If he haue sworne to doe any euill or any thing which was a sin: or not to doe any thing which was good.

If in iudgment he hath sworne false, or being asked by order of law, he hath not answered agreeably to the intencion of the Iudge, or hath counsailed others for to doe the like. In which case not onely he sinneth mortally, but if therof followed any harme of his neighbour: he is bound to Restitution.

If he haue had a custome of swearing oft, without consideration or care, to know if it were true or false.

If he haue made a vowe of doing any good thing, and hath not cared to performe it: or hath deferred ouermuch the execution thereof.

If he haue made any vowe with a minde of not fulfilling it.

If he haue made a vowe of not doing any good thing: or of doing any euill thing, or of doing any
good

good thing for an euill end.

CHAP. 12. *Of the third commaundement, of sanctifying the Holy-dayes.*

IF he haue not obserued the holy-dayes, but either done himselfe, or commaunded others to doe such workes, as are prohibited by the Church: or consented vnto those which doe the like.

If hee haue omitted to heare a whole Masse vpon the holy-dayes commaunded, without lawful cause or hath beene cause that others did leaue the same.

If being present at Masse vppon any holy-day commanded, he hath beene for any notable time voluntarily distracted, by talking, laughing, or busying himselfe in impertinent things.

If he haue not procured that those which be vnder his charge do heare Masse vpon the holy-dayes.

IF

If he haue not gone to Confession at the least once a yeere, or haue not procured that others of his charge haue done the same.

If hee haue gone to Confession, without necessary examination of conscience, or without purpose of leauing any sin, or of shamefastnes, or other humane respect, hath concealed any sin, which is a most grievous sacriledge.

If euery yeere at Easter hee hath receiued: and that with conuenient disposition.

If with a conscience or doubt of Mortall sin, he hath Receiued or Ministred any Sacrament of the Church.

If he haue fasted the *Lent*, *Vigills*, and *Ember* dayes, being bound thereunto, and if on such dayes he hath eaten prohibited meates, or hath beene cause of others doing the same.

If

If for Gluttony hee woulde not haue regarded to doe against any commaundement: or if he haue eaten or drunke ouer largely, with notable detriment of his health: or if voluntarily he hath bin drunke.

If he haue violated the Church with any Carnall sin, or with shedding of blood.

If he haue incurred any excommunication: or whilst hee was excommunicate, haue receaued any Sacrament, or beene present at the ho'y offices of the Church: or if he hath conuersed with excommunicate persons, or such as were suspected of Heresie.

If he haue done any iniurie, irreuerence vnto Images, Reliques, or other sacred thinges.

If being bound to say his office, he haue omitted it, wholly, or any part thereof: or in the saying of it beene voluntarily distracted.

If for sloath or negligence, hee hath left vndone any good worke vnto which he was bound.

CHAP. 13. *Of the fourth Commandement, of honouring Parents.*

IF he haue borne little reuerence to his *Father* and *Mother*, despising them, or offending them, with deedes, or iniurious wordes.

If he haue cursed his father or mother, or detracted their good name, or dishonored thē in their absence.

If he haue not obeyed his parēts or superiours, in iust matters, & such as might result to notable detrimēt of the family, or of their owne soule.

If when his Parents haue bin in necessitie, hee hath not succoured them, if it were in his power.

If deliberately hee haue desired their death, that he might haue the inheritance, &c.

If he haue not fulfilled their testaments

mēt̃s & last-Wils after their death.

If hee haue loued his Parents in such sorte, that for their loue, hee hath not cared to offend God.

If he haue not obserued the iust lawes and decrees of his superiours.

If hee haue detracted or spoken euill of Superiours, Ecclesiasticall, or Secular, of Religious Persons, Priests, Teachers, &c.

If hee haue not succoured the poore, if he could, especially in extreame, or grieuous necessitie, or if he haue beene sterne or cruel vnto them, intreating them sharply with wordes or deedes.

If those which bee Fathers and Mothers haue cursed, or wished euill vnto their children.

Also if they haue brought them vp as they should, teaching them their prayers & Christian doctrine, and reprehending them, and correcting them, especially in matter
of

of sin, and occupying them in some honest exercise, to the end they be not idle, and take some euil course.

That which is saide of Childrē, is vnderstood also of Seruāts, & other of the family, of whom care is to be had, that they know thinges which be necessary, & obserue the Cōmandements of God, & of the Church.

CHAP. 14. *Of the fift Commandement : Thou shalt not kill.*

IF hee haue carried hatred towards any person, desiring to be reuenged : and howe long he hath stayed therein.

If he haue desired any mā's death, or other great euill and damage, as well in his body, as in good name, honour, tēporall & spiritual goods.

If he haue beene angry with any person, with minde to do him any harme, or to be reuenged of him.

If contending with others, or in
other

other sort, he hath stroken, wounded, or killed: or commaunded, or consented vnto others to doe the same: or (being done by others) approved it, or giuen aide, counsaile, or fauour thereunto.

If hauing offended others, hee hath refused to demaunde pardon, or reconciliation: or haue not sufficiently satisfied for the offence.

If he haue refused to pardon, or to remitte iniuries to those which haue offended him.

If for hatred he haue omitted for to speake vnto, or to salute others, although without hatred, yet with scandall of our Neighbour.

If in aduersities and misfortunes, he haue desired death: or with fury and anger hath stroken and cursed himselfe, or mentioned the Deuill.

If he haue cursed others, either a liue or dead: & with what intētion.

If hee haue sowed discorde, or caused

caused enmity betweene others : & what harme hath ensued thereof.

If for hatred or enuie , he hath beene immoderately sorry for the good and prosperitie of others as well Temporall as Spiritual, or hath reioyced at any harme or notable damage of others.

If for anger he hath offended others with iniurious and contumelious wordes.

If he haue flattered others , praying them of any sinfull thing.

If with his euil example, or counsaile, or with praying that which was euil , or reprehending that that was good, he hath beene cause that any mā leſt any good work which he had begun : or if he haue induced him to any sin, or to perseuerance therein.

If he haue omitted to correct and admonish any person of any sinne when he could , & probably hoped thereby the others amendment.

If

If he haue giuen receit vnto outlawes, and murtherers, or with his counsaile and fauour, or otherwise assisted them.

If hee haue spoken euill of his Neighbour, manifesting any secret fault of his to discredit him, or cause him other harme.

If he haue stroken iniuriously any Ecclesiastical religious person, wher in also there is Excommunication.

CHAP. 15. *Of the sixt and ninth Commandements : Thou shalt not commit Adultery. Thou shalt not desire thy Neighbours wife.*

IF he haue had dishonest and vncleane thoughts, & voluntarily hath stayed and delighted therein.

If with deliberate minde he haue desireth to sin with any man or woman : which sin is of the same kind, of which the work it selfe would be.

If with a libidinous intēt he hath beheld

beheld women, or other persons.

If he haue spoken lasciuious and dishonest wordes, with intention to sinne, or to prouoke others vnto sin, and if he haue hearde willingly and vvith sensuall delight such speeches.

If he haue actually sinned vvith any woman: and of what qualite: that is, whether a Virgin, or Married, or of kindred, or affinity.

If he haue with any person sinned against nature.

If he haue sinned with persons dedicated to God, either by holy orders, or by vow, & if he himselfe had holy orders, or vow of chastity.

If he haue touched vncleanly brute beastes.

If he haue sinned by himself, with any vncleannes, & whether at that time he thought of any other person desiring the same: for in that case there be two grieuous Mortall sins.

If

If hee haue touched vnchastely himselfe, or others, or permitted the same.

If with desire of sinne hee hath sent messages, letters, or presents, or hath beene a meane to induce others vnto sin, or hath giuen counsaile, or ayde thereunto.

If he haue gone to any place, or passed thereby, with euill intention, to see women, and to be delighted in them, where hee must tell of dangers of sin, to the which he hath exposed himselfe, and of the occasions which he hath not auoyded.

If hee hath had pollution, either in sleepe, or being awake, whereunto he hath giuen any cause, or afterward voluntarily taken delight and complacence therein.

If hee haue borne carnall loue to any person, pursuing the same with desire of sinne, and howe long time he hath perseuered therein: and if
by

by his occasion such persons haue beene noted with any infamy: also diuers actes and sinnes which happen betweene persons that beare such loue one to another.

Those which are married, must examine themselues in particular, if in their minde, thinking of other Women, or with their intention, not making their end the begetting of children, but onely carnall delight: or with extreordinarie touchings and meanes, they haue committed any sinne against the end and honestie of Marriage.

If he haue read Bookes or Histories which were lasciuious, or dishonest with sensuall or carnall delight, or with daunger thereof.

Of the tenth & tenth commandment.

Thou shalt not steale.

CHAP.

CHAP. 16. *Thou shalt not desire thy
neighbours goods.*

IF he haue taken any thing which
belonged vnto others, by deceit,
or violence: expressing the quan-
tity of the theft, and in particular,
if he haue taken any sacred thing,
or out of any sacred place.

If he hold any thing of an others,
without the consent of the owner,
and doth not restore it presently,
if he be able.

If for not payment of his debts,
(when he is able) his creditors haue
sustayned any damage.

If finding any thing, he hath ta-
ken the same with mind to keepe it
for himselfe: the like of those things
which happē to come to his hands,
which knowing that they belong to
others, hath not restored to whome
he ought.

If in buying or selling, hee hath

C

used

vsed any deceit, either in the ware, or in the price, or in the measure, or in the waight.

If he haue bought of those persons which could not sell, as are slaues, or children vnder age.

If he haue bought things that he knewe or doubted to haue bin stolen: or wittingly hath eaten of anie such things.

If only in respect of selling vpon trust, he hath solde for more than the iust price: or hath bought for lesse than the iust price, in respect of payment made before hand.

If he haue had a determinate will to take or to retaine any thing of other mens, if he could: or also, if he haue had a deliberat mind or gaine or encrease his wealth (as men doe vse to say) by right or by wronge.

If he haue comitted any sort of vsury, or made any vsuratiuous contract or entred into any vniust trafficke,

or

or partnership of merchandise.

If hauing wages, or pay for any worke, or office, he hath not done it well and faithfully.

If he haue defrauded seruants, or work-folks of their hire: or deferred their payment, to their hinderance,

If he haue moued any sute in law against justice, or if in just sutes hee hath vsed any fraud or deceit, that he might preuaile.

If he haue played at prohibited games: or if in gaming he haue vsed and v-vonne by deceit, or hath played with persons which cannot alienate, as are children vnder age, and such like.

If he haue defrauded any just impost or toles.

If he haue committed any symony in what sort soeuer.

If he haue defrauded the Church of that which was due, as Tithes, and such like.

If by vnlawful meanes & euil informatiō, he haue gotten any thing that was not due vnto him, or hath vniustly hindred others from the obtaining any benefit or cōmoditie.

If he haue giuen any help, or counsell, or, in whatsoeuer other manner, abetted to such as haue taken other mens goods : or (being able and bound thereunto) hath not disco- uered or hindered any theft.

CHAP. 17. *Of the eight cōmaundemēt. Thou shalt not beare false witness*

IF he haue borne any false witness in iudgment, or out of iudgment, or induced others to do the like.

If he haue spoken any vntrueth, with notable preiudice or hurt of his neighbour.

If he haue detracted from the good name of others, imposing falsely vpon them any sinne, or exaggerating their defects.

If

If he haue murmured in waighy matters, against an other mans life and conuersation, especially of qualified persons, as Prelate, Religious, and women of good name.

If he haue giuen eare vwillingly vnto detractions and murmurings against others.

If he haue disclosed any grievous and secret sin of others, wherupon hath insued infamie. Which althomgh it were true, & not spokē with euill intētion, yet is the speaker bound to restore the good name.

If hee haue vttered any secret which was committed vnto him, or which secretly he came to see, or heare, in which case a man is bound to restore all damages that afterwards happen by such reuealing.

If he haue opened other mens letters unlawfully, or for any euill end.

If hee haue rashlye iudged the deeds or speeches of his neighbour,

taking in euill parte that vvhich might haue beene well interpreted, and condemning him in his hart of mortall sinne.

If he haue promised any thing with intention to bind himselfe, and afterwarde without lawfull cause hath omitted to obserue his promise which is a mortal sin, whe the thing which is promised is notable, or whe for want of performance of the promise, our neighbour hath had any losse or damage.

CHAP. 18. *Of the sinne of Pride.*

IF that good which he hath (whether it be of mind, or of body, or of fortune) he hath not acknowledged as of God, but presumeth to haue it of himselfe, by his proper industry, or, if he thinke to haue it of God, yet presumeth to haue it, by reason of his owne merits, not giuing to God the glory of all.

If

If he haue reputed vainly that he hath any vertue which he hath not, or to be that which he is not, or more then that which he is : despising others as inferiours to himselfe.

If hee haue gloried in any thing which is mortall sin: as, for to haue taken reuenge, or to haue committed any other sinne.

If to the end that he might be esteemed & held for a person of value, he hath vaunted of any good, or euill which he hath done (whether truly, or falsely) with the iniury of God, or our neighbour.

If he haue beene ambitious, desiring inordinatly honours and dignities, &c. doing to that end, that which he ought not.

If to the ende that he may not be noted and held of small account, or for feare of the speeches of men he doe that which he ought not, with scandall of his neighbour : or neg-

lect to doe that which he ought: as to correct and reprehend others: to conuerse with good persons: to goe to Confession, and to doe other Christian workes.

If he haue stubbornly impugned the truth: or, because he would not submit himselfe, or seeme to be conuinced, if he hath obstinately defended his manifest errours, against his conscience.

If through arrogancy he hath despised others, doing any thing for their dishonour and despight.

If for hautines & pride, he hath bin at excessiue charge, in apparel, seruants, diet, and other vanities, not conuenient vnto his estate.

Of other moria'l sinnes here is nothing said: because enough hath bin said already in the Commandements.

Besides all that which hath bin declared aboue, those which haue any speciall

ciall office, degree, or exercise, must examine themselves of the defects & sins, which in the like estates & exercises, may particularly happen, according vnto the obligation which e- uery one hath.

CHAP. 19. Of the third part of Penance, which is Satisfaction.

THE third part of Penance, is Satisfaction, which is nothing else, but a full and entire payment of that which a man oweth for the sins he hath committed. For two euils doth sin bring with it. The one is the spot or fault: the other is the paine or punishment.

In Confession, by vertue of the blood of Christ which worketh in this Sacrament, we are cleansed frō the spot or filth, & the fault is forgiven vs, & consequēly we are deliuered from the euerlasting paine, which was due vnto the Mortall fault. But because it doth not al-

waies happen, that when the fault is pardoned, there is withall released al the temporall paine, but only the euerlasting: For remedy hereof, Satisfaction serueth: which, when it is not made in this life, it must of necessity be made in the other, in the paines of Purgatory: which (as *S. Augustine* affirmeth) are so great, that they exceede all the torments which the holy Martyrs haue suffered in this life.

All the sorts of Satisfactions are reduced vnto these three only, Fasting, or other corporall asperities: Almes, and Prayer, which are correspondent vnto three good things of a man: that is, the goods of the Soule, the goods of the Body, and Exterior goods. Wherefore vvith these three vertues, a man doth offer vnto God a perfect Sacrifice of himselfe, and of all that is vvithin him. For by Almes he offereth his
exter-

externall goods: with Fasting, he maketh a Sacrifice of his proper Flesh: and with Prayer, he offereth his spirit and mind vnto God.

Also these three manners of Satisfaction, are most conuenient for to extirpate the three principall rootes of all sins: which are concupiscence of the flesh, against which, serueth Fasting: concupiscence of the eies, whereunto is opposite Almes: and pride of life, for the remedy whereof, we are to vse Prayer.

Also euen as there be three whom we offend by sin, that is, God, our Neighbour, and our selues: In like manner, Prayer serueth for to pacifie God: with Almes we make satisfaction to our Neighbour: with Fasting we chastice our selues:

And although this Satisfaction may be made two manner of waies: First when the sinner voluntarily of his owne deuotiō doth any of these
works:

workes: Secondly, when the same worke is enjoyned him by the Priest in Confession. By both these waies may satisfaction be made for sinnes committed. Yet notwithstanding farre greater and more fruitfull is the satisfaction which is made for the obedience of the Confessor, in respect of the vertue of the Sacrament, whereof it is a part: those satisfactions which are made by proper deuotion. Besides, that such good workes are done voluntarily, if a man be in state of mortall sin: neither then, nor after, when he returneth into grace, can auale him for to make satisfaction vnto God: but the workes which are enjoyned him by the Confessor, although they be of no profit, when they be done in sinne: yet notwithstanding, afterward when he returneth vnto grace, they be of great profit and serue for the due satisfactiō of sins.

And

And albeit a man also may Satisfie to God for the same punishment which is due for his finnes, by meanes of the fauors & Indulgences of the Church, when they bee taken as they ought, that is, in state of the grace of God: yet notwithstanding he ought not to neglect to help himselfe also with the aforesaid works of Satisfaction, afflicting his Body with Fasting, giuing Almes, and occupying himselfe in ho'y Exercises of Praiers & Meditation.

Finally, al manner of scourges & chastisements which almighty God sendeth vs, as, Infirmities, Pouertie, Persecutions, and other Tribulations of this life (if a man take them with Humility and Patience) are of great force, not only to Satisfie for the temporall paines due for our finnes, but also for encrease of grace and Mercie.

A TREATISE OF CONFESSION.

For such spirituall persons as frequent this Sacrament.

*With a Meditation for the most
holy Communion.*

CHAP. I. *Of the profit of often
Confession.*

HOW great the necessitie of the Sacrament of Confession is, and how great profit it bringeth vnto the souls of the faithful, which with deuotion do frequent it: much better is proued by that which euery one doth trie in himselfe, than either can be exercised by wordes, or declared in many volumes. Wherefore Christ our Redeemer knowing very well the great necessitie which we had of so holefome a Medicine, would in the end of his life, vnder
the

the figure of washing his Apostles feete, leaue it vs, as it was in his last Testament, and by his example exhort vs to vse the same : & this not only for remedy of Mortall finnes, but also of veniall. For that was the meaning of the same our LORD, when he saide, *He which is washed needeth not but to washe his Feete :* That is, the condition of our fraile nature being such, that it cannot long maintaine it self without some spotte of Veniall sinne at the least : it is not sufficient that a man haue by this Sacramēt cleansed his soule from the filth of Mortall finnes : but it is necessary to the ende that he may maintaine it altogether pure that from time to time, he wash also the feete of his affections from the dust of Veniall finnes. Now, although the authority of so great a Master, who was the institutor of this Sacrament, ought of it selfe
to

to suffice to moue vs to the frequenting thereof: yet notwithstanding I iudge it expedient amongst the many profits which do result therof in our souls to write here a few, that these also may moue vs for to embrace more willingly, and to helpe our selues of so singular a benefit.

1 First therefore a man which doth often Confesse, and consequently doth often examin his conscience, is more secure, (because of the fresh memory which he hath of his sins) to Confesse them all: & so to make his confession sufficient & intire: wherefore he hath also greater securitie of the remissio of his sins, & of the obtaining of the grace of God.

2. Those which often do Confesse, partly because they were lately confessed, or shortly after are to returne to Confession: part y also because of the continuall purpose which they haue, and do often also renew a

Chri-

Christian life, and of not offending GOD: are more warie in keeping themselves from euill: more easily they rise againe, if they chance at any time to fall: and more slowly they fight and resist temptations.

3 By the frequēting this Sacramēt, a man doth alwayes obtaine greater light, not only for to know his sins, be they neuer so little: whereas in a faire cloath, more easily are spied small spottes, than in that which is foule and stayned: But also, for to knowe the rootes of them, which are his euill inclinatioṃs & passions: Wherefore, when the cause of any infirmity is once found out, more easie is the cure thereof: & these persons now knowing themselves, knowe how more easily to keep themselves from the occasions of sinnes, and to maintaine their Spiritual health.

4 The oftener a man doth Confesse, so much the more through the
vertue

vertue of the Sacrament, he getteth alwaies greater grace. And by how much more he encreaseth in grace, so much the more capable doth he becom, & more disposed to receaue yet greater grace in other cōfessions which follow: whence oftentimes it proceedeth that a sinner often going to Cōfession, for the number of acts which he doth of penāce, encreseth so much the more in this vertue, that after many Confessions he riseth againe (as *S. Thomas* noteth) with greater grace & feruor of charitie, than he had first before he fell.

§ By Confession there is not only obtained remission of sinnes, but in great part also the releasing of the paines due vnto the same sins: And this as well by the vertue of the Sacrament, as for that sensible paine of sorrow, and, of that confusion & shame, which euery one hath in cōfessing his sinnes. And it may happen

pen

pen that a man so oft be Confessed;
and receiue the Sacramentall Ab-
solution, that at length (as saith
Saint *Thomas* in the fourth Booke of
Sentences) *There may remaine no
paine at all for to suffer in Purgatory.*

6 To frequent this Sacrament, is
a great help, & giueth a great light
vnto those which will make choise
of an estate of life, wherein they may
more easely be saued. And this part
through the grace which so oft is
Cōmunicated vnto them, whereby
they are made more capable of the
diuine inspirations: partly through
the light the vnderstanding recea-
ueth, by which it may better know
what is the wil of God, & their grea-
ter good: partly also for the spiri-
tual strength which is giuen to the
will, for the accepting of that which
is inspired as better: and finally, for
the continuall counsell & direction
of the confessor, by whome in the
steede

Neede of God they are gouerned.

7 He that frequenteth this Sacrament of Confelsion, is neither so oft, nor so grieuously tempted of the Diuell. For euen as the spiders doe not weaue their webbes in the houses of rich persons, because that they are oftentimes broken by such as continually sweepe them away: so in the soules which are c'eanfed by often Cōfession, the diuell cānot at his pleasure frame, or make the snares of his temptations: but rather seeing that his deceits are often disclosed vnto such as can apply remedy, and that he can not escape without losse and confusion, in the end he runneth away, because (as Saint Ierome saith) *Looke how the power & force of a traitour is brought to nothing, when the treason is reuealed: so these infernall sheenes doe runne away, when they perceiue that they are discovered.*

8. By

8 By how much the more seldome a man is Confessed, so much the more doth he looke remorse of conscience, and becommeth insensible. In such sort, that those finnes which are indeede grievous and mortall, doe seeme vnto him of no importance: Wherefore with great facilitie he commits them: whereas contrariwise, those which often are confessed, do get so great warinesse and purity of conscience, that they feelee remorse of neuer so smal sins, which causeth that they abhorre all grievous finnes, and not so easily fall into them.

9 Euen as those which seldome goe to Confession, because they are ordinarily in state of sinne, doe neuer finde peace, nor quiet, although they had all the consolations in the world: So on the contrary side, those which through the often vse of this Sacrament, doe maintaine
them

them selues in grace, although they suffer perhaps many troubles of this life : Yet notwithstanding by reason of the testimony of a good conscience, they alwaies enioye an exceeding peace, contentment, and tranquility of minde.

10 Euen as those which often deale with the Phisition, and follow his precepts, doe liue in good health, and the longer time. So those which often discouer the infirmities of their Conscience vnto their Spirituall Phisition, and of him receaue remedies & counsailes, according vnto which they gouerne themselves : doe more easily conserue the health of grace, and more securely attaine vnto euerlasting Saluation.

11 The houre of death being so vn certaine, by reason of the sodaine & infinite chaunces, which wee see euery day doe happen vnto men:
with

with a more secure Conscience, and with greater certaintie of their Salvation, doe such goe out of this life, as are woont often to be Confessed, they being alwaies prepared for to die: than those which hauing bin long time from Confession, and found vnprouided by death, either haue not time to make it, or if they doe make it, yet knowe not what it auaieth them, such Confession being made with small preparation, and oftentimes rather for necessity than for any good desire. Wherefore concerning this pointe doth Saint *Augustine* say: If any man when he is in extremity of sicknesse, shall demaunde the SACRAMENT of Confession, and shall receaue the same, and so depart out of this world reconciled: I confesse vnto you that wee will not deny him that which hee demaundeth: yet do we not presume that hee departeth in
good

good estate. He which whilst he is in health is reconciled, and doth Penance, and afterward continueth for to liue wel: this man goeth secure out of this life: But he which at the latter ende is reconciled, and doth not Penance, whether he depart from hence secure: I my selfe am nothing secure: yet do I not say that he shall be damned, neither also do I say that he shall be saued. This I knowe not, I presume not, I promise not.

11 Finally, al those great benefits, and priuiledges, which (as Saint Bernard writeth) those persons do enioy, who forsaking the world, do retire themselves vnto a religious life: are also communicated after a sort, vnto those which in the world frequenting the Sacraments, do leade a spirituall life: that is, that a man, in this estate liueth more purely, falleth more rarely, riseth more

more speedely, walketh more warily, is comforted more ordinarily, reposeth more quietly, dieth more confidently, is purged more quickly, is rewarded more abundantly.

To this ende therefore, for the comfort of those deuout soules that desire to conserue themselves without spot, I haue made this brieue Treatise, in manner of a Spirituall Glasse, in the which from time to time, they beholding themselves, may more easely discry their defects, although neuer so small: that they may afterwarde by Confession take them away, and amend the: whereas the spirituall persons that attend vnto purity of life, and aspire vnto Christian perfection, ought with all diligence to keepe themselves, not only from mortall sins, from the which now by Gods grace they are woont to abstaine: but also from veniall sinnes: And vvithall,

to be very carefull to bridle their passions, to reforme their affections, and finally to remooue as much as they may out of their soules all manner of imperfection.

Those therefore, which are wont often to be confessed, ought especially in foure things to vse great diligence. First, in the examining of their conscience. Secondly, in sorrowe for their sins. Thirdly, in the act it selfe of Confession. Fourthly, in the purpose and meanes of their amendment.

CHAP. 2. *Of examining of conscience.*

CONCERNING the first, that is, the examination of Conscience: it helpeth very much for spiritual profit, that euery Euening before going to rest, a man collect himselfe a little, and doe foure things. First, that he giue thanks vnto our Lord for the benefits receaued, and particularly

cularly of that day. Secondly, that he pray for grace and light to know his errors and faults. Thirdly, that he examine his conscience, running ouer all the actions of that day, whether he haue with thought, worde, or deed, offended God, or his neighbour. Finally, if he find himselfe in any thing culpable, that hee procure with repentance, and vvith a firme purpose of amendment, and confession, to returne into grace with his diuine Maiesty.

Besides this also, when a man is to goe to Confession, let him take a little time, more or lesse, according to the time since he was last confessed, and with greater diligence running ouer this examination following, let him gather all his defects & finnes which he hath committed in all that time. Whereunto will bee no small help of those which haue no great memory, to note euerie

D 2

day

day in the examination which they make at night, such faultes as they shall finde: to the ende that vwhen they are to goe to confelson, they may the better remember themselves, and by looking vpon them some what before, make their confessions with more peace.

CHAP. 3. *The manner of examination of conscience.*

FIrst let him examine himselfe about his last confession, if he omitted to confesse any sin for forgetfulnes or malice.

If he haue done his Penance, and performed the counsailes and remedies prescribed him by his Confessor.

CHAP. 4. *Towards God: and first by Thought.*

IF he haue had any doubt or curiositie in matters of Faith, or hath giuen

giuen credit to Dreames, Soothsayings, or other superstitions.

If he haue had that memorie of God which he ought: particularly in the Morning when he riseth, and the Euening when he goeth to rest: asking pardon of his sinnes, and commending himselfe vwith some Prayers to his Maiestie.

If in his troubles and necessities he hath had confidence in God, and yeelded him thanks for the benefits receaued.

CHAP. 5. *By Words.*

THose that are boūd to rehearse their Office, or other Prayers: if they haue saide them with due deuotion and attention.

If he haue named vainly the name of God, or complained of him, and of his prouidence when he was in aduersitie: and if he haue spoken with small reuerence of Saints, and

of sacred things.

If he haue sworne without reuerence, or truth, or necessitie: and what intention he had in swearing.

If in any accident concerning the honour of God he haue omitted for any humane respect to say & speake that which was agreeable vnto his glory, especially at such times as he could, and was bound to do it.

If hee haue made any vowe that he hath not obserued.

CHAP. 6. *By Deedes.*

IF on Holydaies he hath attended with particular care vnto Deuotion, & to the honour of God: and particularly if he haue heard Masse & procured that such as are vnder his charge, haue also heard the same.

If vppon the Holy-daies commanded he hath laboured, or caused others for to labour, or to doe any forbidden worke.

If

CHAP. 6. *of Confession.* 79

If he haue kept the Vigils, and obserued duely the Fastes of the Church.

If in respect of his health, or of any other thing, he hath vsed anie superstition.

CHAP. 7. *Towards his neighbour:
and first by thought.*

IF he haue beene ready to thinke euill of others, and in matters of importance, he haue made any rash judgment.

If he haue borne hatred or rancour towards any.

If he haue desired death, or other harme, or hath had a minde to doe any displeasure to any man.

If he haue enuied others, being sorry for their good, or reioycing at their euill.

If he haue had any disordered affection, or sensuall, or carnall loue towards any person.

IF he haue murmured , or detracted the good name of others, or falsely, or not with right intention, hath spoken euill of others , or reuealed their secret sins.

If he haue spoken euill of his Prelates and Princes , and murmured against them.

If he haue giuen eare vnto others which did murmur , or speake of vnlawfull things, being cause with his harkening, that they went on in such speeches.

If hee haue omitted to vse due correction to his neighbour, when he was bound and able to performe the same.

If he haue spoken vntruthes , or vvith prejudice of others , exaggerated matters more then they were .

If he haue spoken injurious words
or

or mocked, or scoffed, or cursed others : or wished any harme to his neighbours, either a liue, or dead.

Those which are Parents, or Rulers of families, if they haue cursed or wisht any euill to their children, or others of the family, or if they haue not reprehended them when it was conuenient, nor procured to make them learne vvhatsoeuer a christian ought to knowe.

If he haue flattered others, or giuen them euill counsaile, prouoking them to euill, or hindering them from that which is good, or in any other sort causing them to be dissolute, or to commit any sin.

If he haue spoken of such thinges as are lasciuious or vnseemely : and if herein hee haue giuen any euill edification, or scandall to his neighbour.

IF he haue bin disobedient to his Father or Mother, or Superiours, and haue not carried them that respect and honour that is due.

Those which haue a Family, if they haue behaued themselves euill towards the persons thereof: or neglected to correct thē in thinges that concerne the offence of God, and the hurt of their soules.

If he haue suffered himselfe to be overcome with choller: and if hee haue done, or caused any euill to others.

If he haue taken, or vsurped any thing of others, or receaued the hire of others, or broken lawfull promises.

If in buying or selling, hee haue vsed fraud and deceit: or in other sort damnified his neighbour in temporall things.

CHAP. 9. *of Confession.* 83

If he haue omitted to giue almes,
and succour the poore, according to
his ability.

If for any feare, or humane re-
spect, hee haue left vndone anie
worke appertayning to the glory of
God, his owne, and his neighbours
saluation.

CHAP. 10. *Towards himselfe: And
first by thought.*

IF hee haue esteemed himselfe of
more worth, or goodnes then o-
thers, for any inwarde or outwarde
goods, which he thinketh he hath:
taking therein vaine glorie, & desi-
ring to be for that cause more este-
med or commended then others.

If he haue lingred in idle, vaine,
or ambitious thoughts, taking ther-
in delight: or desired inordinately
Honours, Riches, Dignities, &c.

Concerning Chastity: if he haue
had temptations of the flesh, or any
euill

euill desire; or vncleane thoughts, in which he hath stayed, or taken delight, not presently rejecting them.

CHAP. II. *By Wordes.*

IF he haue willingly spokē of himselfe, and of his owne affaires amplifying, or praying the same.

Of idle jesting, or vnseemely talking.

If for any impatience, or dispaire, he hath called on the Diuell, or wished any harme to himselfe.

CHAP. I2. *By Deedes.*

IF with beholding, or touching, or by other way, he haue giuen occasion of any temptation: or if hee haue done any other sinne against christian modesty.

If he haue giuen occasion vnto any nightly illusion, or taken any delight or liking therein.

Those

Those which are young, and specially women: if they haue vsed superfluous dresses for vanity, or with intention of pleasing others.

If in eating or drinking he haue made any excesse: or desired exquisite things, vsing ouermuch solitudes to satisfie herein rather his sence than his necessity.

Of the losse of Time, or euil spending thereof in vnlawful Games, & other inconuenient pastimes.

If he haue conuersed with dissolute persons, which prouoke him to euill: or if he haue entred into any occasion or danger of sin.

If hee haue read lasciuious or prohibited Bookes.

Besides al the aforesaide things: such as haue Offices, or particular degresse and exercises, must examin themselves of the defaultes which therein are wont to happen, according to the obligation of euery one.

Finally

Finally, concerning this Examine, it is expedient to admonish this one thing : that when a man hath Examined himselfe, it is not necessary afterwarde, neither ought he when he Confesserh, to discourse through all these points : but it sufficeth to excuse himselfe only of those, whereof in his examining he found himselfe faulty. For it is not meant by this Examine, to make mens Consciences become scrupulous, but only to set downe that which may serue for all : although it is certaine that in many of these pointes, al persons are not woot to offende.

CHAP. 13. *Of the sorrow for Sinnes.*

After that thou hast examined they selfe: making reflection of those sinnes which thy Conscience is a witnesse of against thee : First thou shalt conceaue thereof a confusion

sion of they selfe : Considering thy
sinall amendment & spiritual profit,
whereas goeing so oft to confession,
notwithstanding thou neuer wantest
matter to Confesse, but rather al-
wayes findest in thy selfe the very
same defects. For which cause thou
hast great cause to feare, that thou
goest not with that sorrow & effe-
ctual purpose which were cōueniēt,
but rather for a certaine custome :
Wherefore thou regarding so little
thy amendment : it is to be feared,
that God will withdraw from thee
this grace, & it shall be saide vnto
thee: Because thou art luke-warne,
I will beginne to vomit thee forth.

Then considering the great bond
thy most louing Redeemer hath
done and suffered for to draw thee
to his loue, and to the obseruation
of his holy Commaundements: see-
ing how thou dost thus render him
euill for good : thou shalt conceaue
for-

sorrowe of thy so great malice & ingratitude: & humbly asking pardon thou shalt desire him that he will voutsafe with his heauenly grace to reforme thy affections and euill inclinations: that for the time to come thou maist no more offend him.

Finally, thou shalt make a firme purpose to amend thy life, asking of his diuine Maiestie Grace and help for that effect.

CHAP. 14. *Of Confession.*

VHen thou goest to confession, consider that whensoever thou goest to receiue this sacrament, thou goest to wash thy selfe in the bloud of Christ our Sauiour, the vetue whereof worketh in the Sacramēts. See therefore with how great reuerēce & thanksgiuing thou oughtest to goe to receaue such a Medicine, which so dearly cost him who made it for thee.

Then

Then in Confession it selfe thou shalt indeuoure to obserue three things.

First, to confesse entirely all thy sins which thou doest remember, and of which thy conscience hath remorse: explecating withall the kinds of them, the number, and the necessary circumstances, as much as possible thou canst.

Secondly, to procure a plainnes and clearenesse in speaking, which may proceed from an earnest desire of being well vnderstood, to the end that thou maiest be the better holpen and directed by thy Ghostly Father whereas the Scripture saith: *Qui abscondit scelera sua non dirigitur*. Who hideth his offences, shall not be directed. Thou must therefore tell them sincerely, not hiding, not excusing, nor diminishing any thing: without superfluous wordes, as telling of stories which

which make not to the matter : and much lesse telling the finnes of others, but accusing they selfe alone.

Thirdly, thou must goe to Confession, with preparation, not only to receaue the Penance, & to make such Satisfaction as thy Confessor shall enioyne thee : but also to admitte all the aduises and reamedies which for thy finnes, and greater spirituall good shall be giuen thee by the same. For all in vaine doth a sicke person open his infirmities to the Physition, if afterward he refuse to take the Medicines, and to obserue the orders and rules which the Physition hath prescribed.

CHAP. 15. *Of the purpose and meanes of Amendment.*

AFTER thou hast made thy Confession, thou must procure to obserue three things.

The first is, presently to performe
the

the Penance enioyned, renewing thy purpose of abstaining frō those finnes which thou hast Confessed, and from all others: and of auoiding the occasions of the same.

The second is, that thou take such meanes, as may helpe thee for thy amendment: hauing particular regarde of some defectes which thou thinkest are the cause & roote of all the rest, and procuring to arme thy selfe against the same.

1 The remedies which may be vfed to roote out any vice, or imperfection, are either generall or particular. Amongst those which are generall, the first is, a firme resolution not to committe any more the same sinne: which purpose thou must often renue, especially in the Morning, and whensoever it hapneth thou fall into the same.

2 It will helpe much, to flie the occasions which are wont to induce

vnto the same sinne: as sportes, euil company, familiarity with suspected persons, curiosity in beholding or hearing, and ouermuch talke, for it is written, that Death entreth in by the windowes.

3. It auaieth also much, diligently to resist at the very beginning of the temptations, driuing away from thee the sparke of the euill thought, before it enter and set fire on thy Hart. Which a man may doe by present recourse vnto Prayer, or by naming the most Holy name of **I E S V S**, or by signing himselfe with his holy Signe, or by present setting before his eies the pittiefull figure of Christ on the Crosse, wounded and pierced for the punishment of our sinnes.

4 Very profitable also for the conseruing of the purpose of not offending God, is the often hearing of the worde of God, and reading of
good.

good Bookes, and auoiding to reade euill and vaine lasciuious Bookes : For the word of God collecteth the Hart, mitigateth Passions, & filleth our will with good & Holy desires.

5 To the same ende helpeth also to goe alwaies in the presence of God, as of a witnes of our thoughts and operations, of whome after we are to be iudged.

6. When any person feeleth any rebellion of the flesh : very profitable it is to vse the body with austeritie, as well in Sleeping, Eating, Drinking, and Cloathing, as in other thinges which might be pleasing thereunto. For whereas the flesh is a nourisher and kindler of al disordered Passions : howe much the more weake and feeble it shall bee : so much the more feeble and faint will the passions be also, which from thence shall proceede.

7 It is a very great remedie also
for

for to shunne idlenes, which is the fountaine and foode of all vices, alwayes procuring to haue some honest exercise of minde or body, that the diuell may neuer finde place in the soule.

8 Much also helpeth hereunto, the cōsideration of such things, as may induce a mā vnto feare: as of death, to the finall Iudgment, and of the paines euerlasting prepared for sinners. Or the consideration of Gods benefits, & of his diuine promises, for to stirre vs vp vnto his loue, & to the hatred of all that is offensive to his Diuine goodnesse.

9 Finally, a most effectuell remedy to frequent the vse of the most holy Sacraments of Confession and Communion. For (as the Apostle saith) the principall remedy against sin is the grace of God, which by the Sacraments is obtained: besides, that they bee instituted by
Christ

Christ our Sauiour, as certaine heauenly medicines, not only for to deliuer vs from sinnes: but also for to heale our disordered affections, to suppress our passiōs, to remedy our weakenesse: and finally, as certaine kindlers of loue, whereby our will being inflamed, may more easely resist our euill inclinations, & overcome all the temptations of the World, the Flesh, and the Diuell.

Besides all these, there bee also other remedies more particular and proper for euery defect, which may be vsed and applied according to the counsaile of the Confessor. And both these and the other also ought to be admitted with great courage, and perseuerance, and with a sure hope of victory, grounded on the helpe and grace of CHRIST our Lord.

The third and last thing, which a man ought to obserue after Confession

feſſion (becauſe it is written) that it is not ſufficient to forſake euill, but it is neceſſary alſo for to doe good, that is, for to vſe all manner of diligence for the recompence of ſins which wee haue committed in the time paſt, with newe ſeruices and ſeruour: and to procure by the memory of the euills committed, to become euery day more humble and ſeruēt in the exerciſe of good works: occupying our ſelues not only in workes of Penance, & of Deuotion, but more particularly in the workes of Charity, and mercy towardes our Neighbour. For as it is written,
They which ſhal vſe mercy,
ſhall alſo finde mercy
before Almighty God.
(* *)

A MEDITATION FOR
THE HOLY COM-
MUNION.

*g The preparation for the
Medidation.*

VV Hereas such is the excel-
lencie of the Sacrament
of the body and bloud of our Lord,
that if thou haddest all the purity
of Angelles, and the holinesse of
S. Iohn Baptist, thou shouldest not-
withstanding in no sort bee vvor-
thy to receaue it: for this cause in
that wherein humane frailty doth
faile (whereas our Lord will so haue
it, and so commandeth) thou shalt
runne vnto the helpe of his grace,
asking him a great hunger & bur-
ning desire of this holy Meate, and
that with a most profound humi-
lity and reuerence thou mayest ap-
E proach

proach to this Sacrament, to the end that it may worke in thee those effects, which it vseth to cause in the worthy receauers.

Points for the Meditation.

THinke vvith thy selfe, that thou art inuited of our Lord, that thou mayest be made vvorthy to sitte in the company of the Angels at his Table, by those most louing words: *Venite, comedite panem meum, & bibite vinum quod miscui vobis. Comedite amici, & bibite, & inebriamini charissimi.* Come, eat my Bread, and drinke the Wine, which I haue mingled for you. Eat O my friends, and drinke, and fill your selues O my dearest.

2 Consider how pretious a meate this is, and how dainty a banquet, to the vvich our Lorde inuiteth thee, that thou maist be fed therewith. And verely it it no other, but thy

thy very Lord and God, which was made man for thee : & thou a creature so weake, and full of all mallice and filth, goest for to receaue thy Creator and Maker, that infinite power, and soueraigne beauty: thou miserable man, goest to receaue that God, which hauing created thee according to his owne Image, and afterward, for the great loue he beareth thee, hauing taken vpon him thy nature and likenesse, desireth to come and dwell with thee, that thou maiest bee vnited vnto him in such sort, that thou mayest become one selfe same thing vvith him. And if that good *Zacheus* esteemed himselfe happy, only because he might see Christ: what felicity is that of a soule, that she may when she pleaseth conuerse vvith her God, speake vnto him face to face, and harbour him in her very brest.

3 But on the other side, if *S. Iohn Baptist* sanctified in his Mothers wombe, and chosen of God for his fore-runner, thought not himselfe worthy to touch Christ, nor to loose the latchet of his shooes: how shall I vncleane sinner presume to touch him, and to receaue him into my house?

4 If *S. Peter* Prince of the Apostles, reputed himselfe vnworthy that Christ shoulde remaine in his shippe, saying: *Exi a me, quia homo peccator sum Domine*: Depart from me O Lord, for I am a sinner: what shall I a miserable wretch say, and how shall I presume to approach vnto him, and to receaue him within my soule?

5 If for to eate the Loaves of *Proposition* were necessary so great puritty and cleannesse (as said *Achimelech* the high Priest to *Dauid*) *S mundi sunt pueri, mancent*: What shall

shall I doe, a filthy sinner, how shall I frame to eate with my vncleane mouth the Bread of Angels?

6 If for the eating of the Paschall Lambe which was a figure of this diuine Sacrament, it was necessary for to eate it with vvilde Lettuce, with vnleauened Bread, and vvith the Loynes girded, and so many other obseruations which the holie Scripture setteth downe: how shall I presume to drawe neare for to eate the true Lambe without spot, which is the Sonne of God, without hauing sorrowe for my sinnes, and without procuring to be free from the leauen and malice of sinne, and knowing my selfe to be so farre from that purity which is required for to receaue this most diuine sacrament.

7 If Oza the Priest, only because he touched the Aike of the Testamēt, not with such reuerēce as he ought, was punished by God so seuerely

vvith sodaine death: how much more iustly ought I to feare, vvho not on'y goe to touch the Arke of the Testament, but the most diuine body of Christ our Lord, the true Arke, in whom are laid vp the treasures of the wisdome of God.

8 If the *Bethsamites* were also punished so seuerely by God with the death of fifty thousand of them only, because they beheld curiously, and without reuerence, the Arke of the Testament: how much greater reason haue I of feare to come to this diuine sacrament, which I must not only behold, but touch also, and receaue within my soule.

9 After this, reflecting thy eyes vpon thy selfe, see a little what life thou hast ledde, and consider how oft thou hast made more account of a point of honour, or credit of a little chaffe of worldly interest, and of the durt of carnall delights, then
of

of the grace and friendship of God,
of the glory and blisse euerlasting:
thou bearest the name of a Christi-
an, but thy workes are rather of a
Diuell: wherefore thy life hath bin
rather after the manner of those in-
fernall ministers, vvhich making
shew of worshipping Christ, saide
vnto him, *Aue rex Iudaorum*: And
on the other side spatte in his face,
and buffeted him.

10 Thou therefore being such a
one, vvith vvhat face vvilt thou
come to this sacred Table, and pre-
sume to bring into thy house that
mirrour of infinite purity & clean-
nesse, and to lodge the euerlasting
word incarnate in that house which
hath bin a harbour of beasts, and a
neast of serpents.

11 On the other side, although
thou knowe thy selfe thus misera-
ble, and vnworthy of all good: yet
must thou not for all this reframe,

but vvith greater Confidence repaire vnto thy God: Considering that that Lord which with so great and louing kindnesse inuiteth thee, is the very same which trauailed in this world, and holdeth the same Doctrine nowe in Heauen, which he taught here in Earth: & beareth vs the same loue, and the same care and desire, which here belowe he had for to saue sinners. He therefore saide when hee was amongst vs: Those that are in health haue no need of the Physition, but those which are sicke. And in like manner: I am come, not to call the iust, but those which are sinners. And in another place: Come vnto me all you which labour and are burthened: And I will refresh you: So good also is this Lorde, that he neuer reiected any sinner, or vweakling, which was desirous to come vnto him. Wherefore hee refused

sed not *Mary Magdalē*, nor the *Leper*, nor the *Woman*, which by touching him, was cured of the fluxe of bloud: yea rather, as we reade, all the blind, lame, and other diseased persons sought to goe vnto Christ, & to touch him: for out of him there issued a vertue, which healed all.

12 Then O my LORD God, I am infirme, and weake, I haue great neede for to come vnto thee my true Phisitio: if I be a sinner, I must go & seek out him which may iustifie me: if I be ful of disordered passions, & grievously loaden with the weight of my sins: to whom should I runne for ease, but vnto thee, who only canst, & wilt helpe me. Farre greater are my sinnes than those of *Mary Magdalen*: a more vgly Leaper I am, then he which came vnto thee: and in my soule I suffer an other manner of fluxe, and farre more dangerous than that *Woman*

I am also blind when I see not thee my true light : I am lame when I walke not with paces of loue towards thee: I am maimed, when I exercise not my selfe in good works and doe not helpe my Neighbours as I ought. And therefore all these my necessities and infirmities, doe force me to run vnto thee for helpe and remedy, hauing confidence in thy goodnes, that as thou didest not reiecte them, so thou wilt not reiect me : because thou saidst with thy most holy Mouth : That those which come vnto thee, thou wilt neuer cast forth.

The Prayer.

VWith very great reason sweete LORD, that holy Prophet, astonished at thy great goodnes, & at thy exceeding loue which those words: *Quid est homo quia Magnificas eum aut quid apponis*

ponis erga eum cor tuum: What am I
O my God, of what worth or me-
rit, that thou the most blessed and
most glorious God: who hadst no
need of me, nor of any thing of mine
shouldest haue me in such estima-
tion, & procure in all manner pos-
sible to exalt me and magnifie me,
& communicate thy selfe and what
soeuer is thine so liberallye vnto
me? What am I but a little dust &
ashes? And if I will compare my
selfe vnto the height of thy God-
head, I shal vtterly faile in my sight,
and knowe my selfe altogether to
be nothing. And yet notwithstanding
behold thou inclinest the hea-
uens, and vouchsafest to come vn-
to me, to repaire the ruines of my
soule, and to wash away, not with
the water of the Red sea, but with
thy owne B'oud, my filthynesse:
and to satisfie my deadly hunger,
not with the *Manna* of the desert,
but

but with thy owne supersubstantial & most diuine flesh. If that good *Centurion*, whose faith thou preferredst before all *Israell*, vnderstanding that thou wert comming vnto him, thought not himselfe vworthy that thou shouldest come neare vnto his house: and thy holy Forerunner which was sanctified before he was borne, and then whome amongst all mē there was not a greater when he sawe thee come vnto him, did prostrate himselfe with so great humility at thy feete, saying: *Tu venis ad me!* How much more I miserable vvretch, all borne in sinne, and of so many seuerall ingritudes, and offences towards thee, as haue bene thy benefittes towards mee, which I haue repayed with so vnworthy exchange: I which for my wickednesse am not worthie to lift vp my eyes vnto heauen, nor that the earth shoulde vphold:

vpholde me : and if thou wouldest
 enter into iudgement with me, all
 the paines of this, and of the other
 life, were not sufficient to punish
 the thousand part of my demerits,
 thou comming with so great loue
 and gentlenesse vnto me : ought to
 prostrat my selfe vnto the earth :
 yea, if it were possible to lay my selfe
 vnder the earth, & with farre grea-
 ter reason and meruaile, cry out,
Domine, tu uenis ad me ! O Lord,
 doest thou come vnto me ! I am not
 worthy that thou enter into my
 house, but speake but one
 only worde, and my
 soule shall be
 safe.



GENERAL ADVERTIS- MENTS, WHEREBY TO KNOW,

*and discerne, which is a deadly
sinne, and which is a
veniall sinne.*

IN all these kindes of sinnes that I haue bin here noted, it is needful to declare, which is a deadly sinne, and which is a veniall: for somuch as we are bound of necessity to confesse all deadly sinnes, but not veniall sinnes, vnlesse we will: But because this cannot be well declared in few words, it shall suffice for this present to giue some Generall Aduertismēt, cōcerning this point, leauing the rest vnto the iudgemēt of the wise & discreet Ghostly Father.

Now to vnderstand which is a deadly sinne, and which is a veniall sinne, there are woont to be giuen these two Rules following.

The first & most general Rule is, that whatsoeuer is contrary to *Charity,*

rity, is a deadly sinne. By *Charity*, wee vnderstand the loue of God, & of our Neighbour: wherfore, according to this Rule, whatsoeuer is against the honour of God, or the profit of our neighbour in any matter of importance, is a deadly sinne.

As to do or speake any thing that may discredit his good name, or fame, or to hurt him in his goods or lands, or such like: for this quencheth *Charity*, wherein consisteth the spirituall life of the soule. And therefore it is rightly and aptly called a deadly sinne, because it taketh away the spirituall life: but whatsoeuer is not against *Charity*, but onely besides *Charity*, is a venial sinne: as idle wordes, which hurt no man: or some kind of little vaine glory, of anger, of negligence, or of glottony, I meane, to eate a little more than is necessarie, or such like.

The second rule is more speciall:
which

which is, that whatsoever is contrary to any one of the Commandements of Almighty God, or of the Catholike Church, is a deadly sinne. As that which is done contrary to the Commandement, that saith: *Thou shalt not steale: or thou shalt not commit adultery, &c.* Or that which is done contrary to the Commandement of the catholike church: which commaundeth vs to pay tithes: to confesse our sinnes to our owne Pastor, or to some other, with his licence, at the least once every yeare, to receaue the most blessed Sacrament at Easter: to Fast in Lent, and vpon other daies appointed for Fasting. But it is diligently to be noted, that that which is of his owne nature a deadly sinne, may be a veniall sinne, by one of these two waies: to wit, either because the matter is but small, and of little importāce, (as if one should

steale

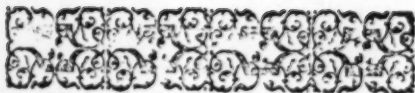
steale a cluster of grapes , or a pin,
or a point , or such a like trifle :) or
because the worke is imperfect , by
reason that it wanted a full consent,
and deliberation : as it may happen
in euill thoughts, without any con-
sent giuen thereunto , but yet euill
resisted: for which cause, that which
of it selfe was a dead'y sinne , is by
the imperfection of the worke , no
more than a veniall sinne. Likewise
here it ought to be considered, that
there be three kinds of commande-
ments : whereof some are negatiue :
as , *Thou shalt not kill, &c.* which do
binde vs euer, and for euer: that is,
in euerie time, & at al times : others
be affirmatiue , as to giue almes : to
haue contrition for our sinnes : to
loue almighty God , and these doe
bind vs euer, but not in euery time,
and at all times , but only in time of
necessity , and then are we bound
of duty to doe them. There be others
which

which are compounded both of the one and the other : to wit , both of negatiues , and of affirmatiues : as to restore other mens goods . For this commaundeth to restore , and commaundeth also not to withhold our Neighbours goods , and these and such like Commandements do bind vs to obserue them both manner of waies , to wit : euer , and at all times . And therefore it is not sufficient for him that is in debt , and ought to restore , to haue an intent and purposed minde to make restitution in time to come : but it is necessary that he doe restore forth with : because he ought not to retaine the goods , or landes , which doe belong vnto another , against the will of the owner : the which is a Commandement negatiue , which bindeth vs euer , and for euer , that is , at all times : wherefore , he that retaineth after this sort the goods
or

or landes of others , let him well
consider his owne case , and let
him make restitution out of
hand , & without al de-
lay , as wee haue
declared .

(* *)

FINIS.



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CHARLES THE FIRST

BY

JOHN BURNET

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